and live forever, that the Lord God placed Cherubims and the flaming sword, that he should not partake of the fruit; and thus we see, that there was a time granted unto man, to repent, yea, a probationary time, a time to repent and serve God. For behold, if Adam had put forth his hand immediately, and partook of the tree of life, he would have lived forever, according to the word of God, having no space for repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated. But behold, it was appointed unto man to die; therefore as they were cut off from the tree of life, therefore they should be cut off from the face of the earth; and man became lost forever; yea, they became fallen man. And now we see by this, that our first parents were cut off, both temporally and spiritually, from the presence of the Lord; and thus we see they became subjects to follow after their own will. Now behold, it was not expedient that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness; therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal; that is, they were cut off from the presence of the Lord; therefore it was expedient that mankind should be reclaimed from this spiritual death; therefore as they had become carnal, sensual and devilish, by nature, this probationary state became a state for them to prepare: it became a preparatory state. And now remember, my son, if it were not for the plan of redemption, (laying it aside,) as soon as they were dead, their souls were miserable, being cut off from the presence of the Lord. And now there was no means to reclaim men from this fallen state which man had brought upon himself, because of his own disobedience; therefore, according to justice, the plan of redemption could not be brought about, only, on conditions of repentance of men in this probationary state; yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed: if so, God would cease to be God. And thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his presence. And now the plan of mercy could not be brought about, except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God. Also, now repentance could not come unto men, except there were a punishment, which also was as eternal as the life of the soul should be, affixed opposite to the plan of happiness, which was as eternal also as the life of the soul.—Now, how could a man repent, except he should sin? How could he sin, if there was no law? How could there be a law, save there was a punishment? Now there was a punishment affixed, and a just law given, which brought remorse of conscience unto man. Now if there was no law given, if a man murdered he should die, would he be afraid he should die if he should murder? And also, if there was no law given against sin, men would not be afraid to sin. And if there was no law given if men sinned, what could justice do, or mercy either, for they would have no claim upon the creature? But there is a law given, and a punishment affixed, and repentance granted; which repentance, mercy claimeth; otherwise, justice claimeth the creature, and executeth the law, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be God. But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead; and the resurrection of the dead bringeth back men into the presence of God; and thus they are restored into his presence, to be judged according to their works; according to the law and justice; for behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved. What, do ye suppose that mercy can rob justice? I say unto you, Nay; not one whit. If so, God would cease to be God. And thus God bringeth about his great and eternal purposes, which was prepared from the foundation of the world. And thus cometh about the salvation and the redemption of men, and also their destruction and misery; therefore, O my son, whosoever will come, may come, and partake of the waters of life freely; and whosoever will not come, the same is not compelled to come; but in the last day, it shall be restored unto him, according to his deeds. If he hath desired to do evil, and hath not repented in his days, behold, evil shall be done unto him, according to the restoration of God. And now my son, I desire that ye should let these things trouble you no more, and only let your sins trouble you, with that trouble which shall bring you down